

SEVENTH

ANNUAL REPORT

OF THE

CANADA MISSION.

ROCHESTER:

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1844.

REPORT.

TO GEORGE A. AVERY, LINDLEY M. MOORE, and
SAMUEL D. PORTER, *Committee.*

DEAR BRETHREN,

Our work of justice and charity among the Refugees of West Canada from American slavery, has now been in progress a little more than seven years. In giving you my seventh annual report of the mission, I feel called upon to recognize, with devout gratitude to Almighty God, the manifold mercies of the past year.

The colored population of Canada, now amounting to about 17,000, have been favored with general health, and unusually blessed with the generous fruits of effective industry. Though the last winter was long and severe, the distress of the more destitute portion of the refugees was greatly modified by the prompt and faithful distribution of clothing, kindly and liberally furnished by benevolent societies in the northern States. I am not able to say how many have come up, during the year, from the "house of bondage" to the "refuge land;" but, from the best information I can gather, larger numbers than usual have crossed the national line for their liberty.

Hundreds who, at the beginning of 1843, were bearing the galling yoke of Republican slavery, are now rejoicing in the precious boon of British freedom, and in a hopeful way of becoming intelligent and useful members of society. Although they appear first in the attitude of strangers in a strange and foreign land—poor, benighted, afflicted—bereft of all earthly good except the generous protection which the

British Government now affords them, and in most respects the objects of pity—they nevertheless meet with hospitality and encouragement from some of the white inhabitants, as also from some of their brethren who have long been settled in Canada, and are able to afford them temporary relief. The physical as well as mental and moral condition of the refugees, generally, is rapidly improving. I cannot forbear noticing the escape of slaves from the south as a very interesting feature of the Anti-Slavery cause; as, by means of successful escapes, the free States are supplied with a large number of volunteer and gratuitous agents, who, upon their various routes, are remarkably efficient in waking up an interest, as they run, in behalf of their suffering brethren still left behind them. As their valuable services are gratuitous, the friends of emancipation can well afford to contribute something towards enlightening their minds, and rendering them comfortable and happy in their asylum; especially when such acts of remuneratory justice are adapted to elevate their character, and make them tenfold more serviceable to the cause of universal freedom than they otherwise could be.

Give them the advantages of education, and they will soon be able to furnish an abundance of matter for the Anti-Slavery press, calculated to wake up an all-pervading and enduring flame of indignation against the horrible system of American slavery, which will tend to its speedy overthrow.

TEMPORAL INTERESTS.

In respect to their temporal interests, their condition is more prosperous and hopeful than it has been at any previous period. They have the happiness to live in a country where, notwithstanding the general prevalence of vulgar prejudices among the more ignorant and worthless of the white population, the government is administered with an even and impartial hand, and the laws make no distinction between the white citizen and his black or colored neighbor. The present Governor-General, Sir Charles Metcalfe, (with whom I had the pleasure of an interview in April last,) has shown himself, as well in Canada as in Jamaica, the generous and faithful friend of the colored man. He kindly assured me of the deep solicitude he felt for their general welfare and happiness, and said he would do all he could to advance their interests. Many who have been long enough in the province to acquire

a little property; are withdrawing from the menial and degrading employments of cities and villages—settling themselves upon Government grants, and other lands, which are fast becoming their own, and are likely to prosper as agriculturists. In a fertile and beautiful tract of country called “The Queen’s Bush,” 50 miles north-west from the head of Lake Ontario, the dense forest is disappearing from the presence of robust and enterprising axemen of color, and the wilderness rapidly becoming a fruitful field. 108 families have settled there upon 100 acres of land each, making in all 10,800 acres now taken up, and the settlement fast increasing. Many of these families are in need of clothing, and all in need of common school instruction, which is about to be furnished them. Many others are setting their faces towards Dawn, on the Sydenham River, for the purpose of enjoying the benefits of the Manual Labor Institute. I am informed, that during the past year about 1,500 acres of land have been taken up by colored men at that place. We think it the wisest course they can pursue, to become the successful cultivators of their own soil; and, not in vain, advise them accordingly. In many other parts of Canada West, (the soil being fertile and productive, and the climate mild and salubrious, and far more congenial with their constitutional temperament, as a people, than is generally supposed,) they are settling, and beginning to thrive.

THEIR SPIRITUAL STATE.

The Divine blessing has attended the faithful religious instruction with which they have been favored in various parts of the province; and we have the satisfaction of knowing, that considerable numbers, under the power of the Gospel, have become new creatures in Christ Jesus. At St. Catharine’s, the colored people have lately experienced a season of spiritual refreshing, attended by ten or twelve hopeful conversions to God. At Dawn, there have been a few conversions of late. At Amherstburgh, Colchester, Chatham, Dawn, Norwich, Oro, Sandwich, and Windsor, they are favored with spiritual instruction calculated to make them wise unto salvation. At some of these, and many other places, they have pious and faithful, but illiterate preachers of color. As regards religious privileges, and the tendency of their minds, as a people, to the performance of religious duties,

they are evidently in advance of the great bulk of the white people of Canada ; and their prospects, generally, of becoming the favored recipients of spiritual good are constantly brightening. While furnishing them with the means of secular knowledge, we make it a point to attend earnestly to their spiritual interests.

COMMON SCHOOLS.

The condition of the colored people, as regards the advantages of common schools, is becoming more and more favorable. In each of about twenty places in the province, they are sufficiently numerous to require a school to be established, *especially*, though not exclusively, for their benefit. In most of these we have had schools in operation which have done much good. In many other places, where they are not to be found in sufficient numbers to require a school, the best they can do is to apply, in common with the white population, for their share of the educational provisions of the Government. If, by reason of prejudices, they fail in their application to teachers and school commissioners, they have but to make known to the Governor and Council their grievances, and stand up, like men, for their legal and constitutional rights, and they will have ample redress. I have repeatedly advised them to introduce their children to such schools as are aided by Government funds, otherwise called Government schools, whenever and wherever they can ; and if in any case they are refused, to *remonstrate* and *petition* till they obtain satisfaction. The noble stand taken by the present Governor against the cruel prejudices of the country, and against the exclusion of colored youth and children from the Government schools, entitles him to the respect and lasting gratitude of the colored people and their friends. Schools have been kept for the advantage of the colored population, part of the past year, in the following places—viz., Amherstburgh, Brantford, Chatham, Colchester, Dawn, Hamilton, Norwich, Oro, Queen's Bush, Sandwich, and St. Catharine's. Number of teachers and laborers variously employed, 22 ; aggregate amount of labor performed, 13 years and 6 months ; aggregate number of scholars, about 500.

PRINCIPAL LABORERS.

Brother Isaac J. Rice and his wife are laboring assiduously, in the midst of uncommon trials and privations, at Amherst-

burgh. His example, as a faithful teacher and minister of Jesus Christ, is such as entitles him to the sympathy and support of all who love Zion, and are fond of praying for the elevation of the oppressed. He occupies a very important station, has a large and prosperous school, and is doing much good. He has survived such trials and sufferings as would have killed any man who was not sustained by the grace of God.

Brother Reuben S. Haskell and his wife have been laboring faithfully the past year at Sandwich. Having their school and residence near the Detroit Ferry, which is one of the most prominent crossing-places for the fugitives from slavery, they have frequently had occasion to entertain strangers. His house has frequently been thronged with those who were in great need of shelter and succour, till he could look out for and get them into employment. As an active, faithful, fearless soldier of the cross, he fills an important station upon the western frontier, and is doing incalculable good.

Brother Ari Raymond and wife continue their labors at Oro. It may not be known that he is a brother of William Raymond, of the Mendi Mission, in Africa. He is doing immense good; but for the last two years has labored under the supervision and patronage of the Congregational Missionary Society of England; and for this reason I have not been familiar with his labors as formerly.

Brother Emerson Prescott spent the first part of the year at Brantford. He has recently been ordained at Leominster, Mass., as an Evangelist, with the view to his laboring permanently among the refugees in Canada. He is a devoted and well-tested friend of the oppressed. His prospective field of labor is the new settlement at the Queen's Bush.

The services of Brother William P. Newman (of Oberlin) last winter, at Dawn, and the last autumn in visiting the settlements and preparing the way for the location of teachers, were highly valuable.

I cannot dismiss the subject of common schools without urging their importance, as an indispensable means of effectually benefiting the colored people and their children, and of the consequent importance of having permanent teachers. For lack of these, the interests of education have suffered. For the purpose of supplying the people generally and their offspring

with instruction, and of rearing up, upon an extensive scale, efficient advocates and benefactors of the colored race, the British American Institute at Dawn has been founded, upon the manual labor system, and after the plan of a Normal school, and is in a fair way of accomplishing the benevolent designs of its founders and patrons.

As some have been wont to look upon this institution as a sort of rival to Oberlin and to the Oneida Institute, and as uncalled for, for the reason that they educate colored youths on the same footing with others, we wish it distinctly understood, (especially by our English friends,) that the enslaved population of America, who providentially escape from the south, cannot, with safety, enter either of those institutions, or any other south of the Canada line. Whether utterly ignorant and illiterate, or partly educated, (which is rarely the case,) there is no spot in the United States, nor institution of learning, where they can enjoy any protection under the federal constitution for a single moment. Concealing themselves by day, and trembling with fear by night, they speed their way to the land of refuge. Our arms are thrown open at Dawn to receive and instruct them, where no tyrant can molest or make them afraid. Our common schools in Canada may serve as tributaries to the Manual Labor Institute; while, at the same time, the Manual Labor School, if well sustained, may live and flourish as a luminous perennial fountain of light and love, whence streams shall issue to cheer and fructify the sterile regions of God's heritage. Teachers may be reared up to supply the destitute places; and thus the Manual Labor Institute and the common schools will reciprocally and happily act upon one another. Thus deep and enduring sympathy and interest may be kept up in behalf of the Institute, in every part of the province. The colored population of Canada have regarded, and still regard, the founding of the Institute at Dawn as the dawning of brighter days upon them and their children.

As some have expressed their fears that this institution would tend to strengthen and perpetuate the now prevalent prejudices of cast and color, I would remark, that it must, on the contrary, tend directly and powerfully to the destruction of prejudice, and for the following reasons:

1st. It is not established upon an exclusive principle. The

trusteeship of the institution is equally divided between white and colored men.

2nd. It is the design of the founders, that as nearly as may be, an equal number of white and colored teachers shall be employed in managing and giving instruction on the premises, or as agents abroad, in its behalf.

3d. Provision is made for the education of colored persons *especially*, because in the nature of their circumstances, they have the first claim; but neither white persons nor Indians are to be excluded. Of the latter class, it is to be hoped that numbers from tribes and fragments of tribes, now scattered up and down in Canada, may be received and greatly benefited. These will have the second claim. White persons will have the third place, until such time as institutions elsewhere become sufficiently civilized and Christian to abolish invidious distinctions which have their basis in the complexion of the skin.

This institution has been under way but a little more than a year, and yet we have the satisfaction of knowing that it has already done much to weaken and destroy the prevailing prejudices in that part of Canada where it is located. The gospel truth is there proclaimed aloud, that "God hath made of one blood all nations of men for to dwell on all the face of the earth;" and that "He is no respecter of persons." All are taught to reverence God their maker, and equally to respect and love one another as brethren. These are our principles, fondly cherished and held in theory, more fondly developed and wrought out in practice.

This institution was signally favored last winter with a revival of religion, and is now enjoying a precious season of refreshing from the presence of the Lord. Several students have been hopefully converted to God. Brother Elias E. Kirkland, the principal teacher, writes under date of Jan. 6th, 1844, as follows: "There are sixteen young men members of the Institute, and eleven who attend school from the neighborhood. Sister Lorena Parker has thirty-three scholars, including the young ladies at the boarding-house, and is expecting three or four more. We have under our instruction sixty, and shall probably increase in numbers. As to testimony in regard to progress of students, the past year, I can safely say that as a company of students, robbed as they have been

of any advantages of education—having arrived at manhood with scarcely any discipline of mind, they have made good progress. They are very attentive to their books, and exhibit a perseverance truly commendable." The number of boarding students is twenty-two, six of them being females.—Whole number of adults, thirty-three.

The past year has been one of severe trial to the faith and patience of those concerned in its welfare, and but for timely aid from England the committee would have been compelled to suspend its operations.

AGENCIES.

Brother Josiah Henson, a preacher of respectable standing, formerly a slave in Maryland, now a resident at Dawn and a highly esteemed member of the Institution Committee, has been out much of the year soliciting in its behalf. He succeeded in obtaining important aid from friends in Ohio and Michigan, in provisions; and in Western New York, also, in provisions, clothing and money, for which he has accounted to the committee.

Sister Fidelia Coburn, a faithful and devoted laborer from Maine, on a visit to her friends last summer, succeeded in raising some funds, for the purpose of erecting a building at Dawn, designed to accommodate a female department to be under her care. For some wise purpose, a Divine Providence suffered her benevolent design to be frustrated, or at least suspended; for the house, while in progress of finishing, took fire and burnt down. Loss about \$200. The loss is chiefly sustained by Miss Coburn and her personal friends in Maine. Yet in the plenitude of faith and resignation to the Divine will, she feels that *all is well*. She is about to proceed to the Queen's Bush, where with the Divine blessing she may be able to accomplish much more than at Dawn.

Brother — Galpin, theological student of Oberlin, has lately rendered important services to the institution as a mechanic and teacher. He is about to direct his attention to the greater necessities of the people in other parts of the province.

It seemed necessary for the success of the manual labor enterprise, that I should make personal application for help last winter in New England, which I did with some degree of success. The liberality of many on whom I called in

Eastern Massachusetts, and at Providence, R. I., will long be remembered with pleasure. After obtaining some temporary relief, it pleased a kind and merciful Providence to direct me to England. I was not disobedient to the heavenly call, which required me to be absent many months from my family and flock, to encounter repeated conflicts and perils, both upon the land and upon the deep.

My interview with the Governor General at Kingston on my way, was highly satisfactory. He kindly signified his approbation of the Manual Labor School, and said he should take pleasure in contributing regularly to its support.

My visit to England was not in vain. Though lank-jawed famine was stalking through the land among the desolate poor, and great distress prevailed widely through the kingdom, which of course increased the burdens upon the philanthropists of that country, I nevertheless met with encouragement from many generous individuals who sympathize deeply with the afflicted bondman and the more favored fugitive. I had the honor of setting with my colleague, James Cannings Fuller, as a delegate in the great Anti Slavery Conference in London, called the World's Convention. Before that august body the condition and claims of the refugees were presented and duly considered.

The following resolutions were unanimously adopted by the Convention.

1st. "That while we sincerely deprecate the necessity which impels our colored brethren of the southern states of America to emigrate, in the most difficult and perilous circumstances, to the British North American Possessions for personal liberty and protection, we most heartily rejoice to know, from authentic information, that by the favor of Heaven upon their praise-worthy struggles for personal freedom, and the kind interposition of vigilance committees and sympathizing friends who aid them in their flight, their facilities, and consequently their numbers are rapidly increasing."

2nd. "That the consideration, that 12,000 or more have already secured to themselves a comfortable assylum in Canada, and that this number is increasing at the ratio of 1000 per annum, who mostly enter the province in a deplorably destitute condition, should awaken in the bosom of every Christian philanthropist, British and American, those feelings

of sympathy and interest which will liberally devise, and vigorously prosecute, the requisite measures for promoting their intellectual and moral improvement as well as physical comfort."

Bd. "That although we repose the fullest confidence in the fidelity and efficiency of the present Executive of Canada, we cannot forbear expressing the deep solicitude we feel for the protection of the refugees, inasmuch as the recent surrender of the injured Nelson Hacket to the slave power, contrary to British law, loudly calls for vigilance on the part of every friend of justice and humanity, to prevent forever hereafter, the recurrence of a similar act."

After spending considerable time in the metropolis, corresponding, planning, printing, publishing, and by various means making known the cause, I visited other cities and large towns in the kingdom.

The principal places I visited were London, Bath, Birmingham, Bristol, Cheltenham, Chelmsford, Coldchester, Ipswich, Kendal, Liverpool, Manchester, Norwich and Oxford.—Met with many renowned philanthropists, the most prominent of whom are Lord Morpeth, Thomas Clarkson, Joseph John Gurney, John Candler, W. T. Blair, (formerly mayor of Bath,) Rev. Baptist W. Noel of London, John and Edward Cropper of Liverpool, Capt. Charles Stuart, &c.

These all contributed generously to the cause, and the tender sympathy manifested by them will never be forgotten,—especially the venerable Thomas Clarkson, of Playford Hall, W. T. Blair, of Bath and John Cropper, jr. The names too, of Thos. and George Sturge, of London, George Hitchcock, do., Wm. Cross, of Colchester, and Peter Clare, of Manchester, will long be cherished in grateful remembrance.

I also received much encouragement from several members of the committee of the British and Foreign Anti-Slavery Societies. I found Thomas Clarkson, the president of that society, deeply interested for the protection and welfare of the refugees in Canada. About the time I was with him, he petitioned the imperial government on their behalf, and addressed an able and lucid letter to the Governor of Canada, which appeared in the British and Foreign Anti Slavery Reporter, and did ample justice to their cause. To hold an interview so pleasing, so satisfactory, with one possessed of such moral ex-

cellence of character, such enlarged and enlightened philanthropy; such superior and all-pervading renown as a friend and benefactor of mankind, especially of the injured African race, as the venerable Thomas Clarkson, was of itself well worth a journey from America to England. May God bless the noble patriarch in his declining years, and in rich mercy to immortal millions now in bondage, grant that others may imbibe his spirit and follow his illustrious example.

My excellent friend, W. T. Blair, with whom I spent considerable time at Bath, and also in London, very generously volunteered his services and kind influence in favor of obtaining from philanthropists in England, permanent aid, of which there is now a pleasing prospect. I left England with the settled conviction that the righteous claims of the refugees in Canada to protection, instruction and succor *will be regarded*, and that such appeals as may be made in their behalf will be *promptly and liberally responded to by British Christians*.

While in London, I applied to the committee of the British and Foreign Bible Society, for 200 Bibles and 500 Testaments for gratuitous distribution among the refugee slaves and their children who can read. The application, I am happy to say, was not in vain. The poor fugitives who have come straggling up from the dismal prison-house of slavery, where they were denied "the lamp of life," are to be furnished with the sacred scriptures as fast as they can learn to read, and their prospects of becoming enlightened are truly cheering.

FINANCES.

Receipts during the year 1843,	\$2995,04
Receipts on a loan of Institution funds at Toronto,	400,00
Sum total of receipts for the year,	3395,04
Sum total of expenditures for the year,	2704,66
Balance in the treasury,	\$690,38

Of the balance in the treasury, \$387,20 remains in the hand of John Cropper, jr., at Liverpool. Since the close of the financial year, the sum of \$220 has been applied to the purchase of an additional 100 acres of land for the Institution, which leaves in the hands of Geo. Johnson, the treasurer at Dawn, \$83,18. Neat avails of my mission to England, in money \$125,30. This money with the exception of a few

small donations at Croydon and Tottenham, was raised for the British American Institute. Expenses of mission to England, requiring seven month's absence, distance of travel 10,000 miles, outlays for postage, printing, publishing, advertising, use of halls for meetings, &c., \$762,48. Sum total of personal expenses for the year, absent ten months, traveled 12500 miles, viz: 5900 by land, 6600 upon the Atlantic and the American lakes, \$872,48. Subtract my personal expenses from the aggregate, and the amount expended in Canada is \$1,822,18. The mission being in debt at the beginning of 1843, to the amount of \$451, which debt has been cancelled, reduces the actual expenditures of the current year within Canada, to \$1881,18, which is \$117,77 less than the expenditures of the previous year. While the amount of labor has considerably increased.

The British American Institute being yet in its infancy in a new place, has necessarily absorbed a large share of the funds, which were mostly collected for that object. The expenses of the mission have been considerably increased the past year, by reason of the exaction of duties by the Government of Canada, upon a greatly increased amount of clothing which has been sent over by charitable societies from different parts of the United States. Such exaction upon the avails of charity, kindly sent over for the benefit of refugee slaves, is certainly ungenerous and unbecoming the British government.

Among the many pleasing developments of the year in favor of the mission, we cannot forbear noticing with peculiar pleasure, the generous aid and sympathy of Missionaries in different and far distant parts of the earth. In Jan. last we were cheered by the announcement of a donation of \$51 from Mrs. Wade, of Burmah, which came through President Mahan, of Oberlin.

More recently a donation of \$20 came from Br Jonathan S. Green, Missionary at the Sandwich Islands, attended by the following most cheering and welcome communication:

From Natives of the Sandwich Islands, to the Fugitives from American Slavery in Canada, North America.

"WAILUKU, MAUI, Sandwich Islands, Jan. 11, 1843.

"Love to you brethren—In hearing of the cruel wrongs which have been inflicted upon you, great is our sadness of heart, and great is our love for you, having escaped the in-

dignity of those who do not truly know the great God of heaven, who will call all men to account for the deeds done in the body, whether they be good or bad. In hearing also of your escaping from bondage, fleeing like criminals and wandering in destitution, in hunger, heat and cold, constantly exposed to death or to be retaken and hurried back into bondage, great is the pity we feel for you. In your painful circumstances we tender you our warm sympathy.

Great also is our heaviness of heart and anguish in hearing of your poverty, of your destitution of the comforts of life; in consequence of the cruel treatment which you have received from those who held you in bondage for a long time.

Where are your brethren and friends? It is our desire that you receive instruction, that you become wise and skillful in things pertaining to this life, that you also and especially, attend to the concerns of the soul, as this alone will enable you to bear up against the afflictions of this present evil world.—It is a work highly proper for the professors of godliness, to succor the distresses of those who are in circumstances of difficulty. This is most effectually to advance the kingdom of God on earth. We forward you the sum of twenty dollars to be appropriated to the cause of Christian education among you, as we have heard of your destitute circumstances—of your need of sympathy and aid.

We make known to you also, the true state of things at these Islands. Formerly we dwelt in ignorance, not a ray of light fell upon our path. *All, all* was darkness: like those described by Paul, we were “without hope and without God in the world, hateful and hating one another.” Great was our degradation, wretchedness and sin—wretched in this world, and unprepared for the world to come. Such was the state of things formerly with us at the islands.

We now declare the great change which has taken place. We who sat in darkness have seen a great light. The gospel of the Son of God has been proclaimed in our ears. Our chiefs and our people have learned to read. School houses and houses for the worship of God have been erected.—Churches have been built, and many souls have been converted to God. Language cannot express the greatness and blessedness of the change which God hath here wrought.—“O, that men would praise the Lord for his goodness to the children of men.” Finally, we exhort you to turn to Jehovah

while He waits to be gracious, in this time of his merciful visitation. Do not procrastinate this work lest death remove you from this state of probation, and you dwell in everlasting darkness; we beseech you therefore to repent of your sins, "in lawa ola" while life continues, for God has commanded all men, every where, to repent. He has no pleasure in the death of any of you. We earnestly desire that you become obedient to the word of God. He alone has power to give you rest from all your afflictions, according to the declaration of our Lord, 'Come unto me, all ye that labor, and are heavy laden, and I will give you rest.' We therefore beseech you, hasten to Him. This is the conclusion of the thought which we make known to you. Love to you all. *From your brethren at Wailuku, on Maui, Sandwich Islands, in behalf of the Church.* NA KAILI.

From Brother Jonathan S. Green, Missionary.

DEAR FRIENDS—I am happy in hearing that you are enjoying religious instruction. I pray that you may become truly wise. The poor people of these islands, so far as they have heard, are deeply interested in your welfare, and they are praying for you. All good men are praying for you.—You must pray for yourselves. Become praying men and women. Love the blessed Bible, the word of God. Let it be a light to your path, your guide to heaven, just as the North Star guided many of you to freedom. Love the Sabbath, and the house of God. Listen to your teachers, they seek your best welfare, and would be instrumental in saving your precious souls. Give your hearts to the Lord Jesus Christ, so that his image may be stamped upon your souls. Show to all around you, that the Gospel has had in your case, an efficacy, saving and divine—that it has made you an industrious, peaceable, law obeying, happy people. Labor to do good. I hope to hear, that in a short time, you will not only sustain your own schools, and the religious institutions of your country, but that you will assist in planting these institutions in other places around you, and assist in spreading the light of heaven upon the land of your fathers—the down-trodden Africa. How I shall rejoice to hear that you are becoming an intelligent, holy, and happy people. May God in mercy grant it, for Jesus' sake. Your affectionate friend,

J. S. GREEN.

WAILUKU, MAUI, SANDWICH ISLANDS, }
 North Pacific Ocean, January 18, 1843. }

MR. HIRAM WILSON, CANADA MISSION:

My Dear Brother—I need not frame a long apology for addressing you, though personally unknown. Through the "Union Missionary Herald," and the "Emancipator and Free American," I learn that you are devoting your time, and energies both of body and mind, to the good of men and women, who, having escaped from the "land of liberty," the boasted "asylum of the oppressed," have found refuge in Canada. I see that you have purchased a lot of land on the river Sydenham, and are designing to establish a manual labor institution. I greatly rejoice, my dear brother, in the prospect of usefulness that is opening before you. I pray God to crown with His blessing, the efforts you are making in behalf of the fugitive slaves. I am sure that He will bless you. He has styled himself the "God of the oppressed," and surely those who are laboring to raise from the dust the down-trodden, will not fail of a precious reward. I should love to stand by your side on the banks of the sweet stream which you describe, and to aid you in so good, but neglected a work. But I am so far off, and have so wide and important a field here to cultivate, that it could hardly be regarded as economy to leave and join you. Should God in His wisdom ever call me to visit the United States, I know of no place that I should more desire to visit than the place where you are pouring instruction into the minds of the "star led pilgrims."

I am sending to the care of Mr. J. W. Alden, of Boston, a little sum of money raised by our people here, at this station, for the cause of the Lord Jesus. On reading your letter published in the Union Missionary Herald, and dated April 4th, 1842, I felt that our people could not more effectually subserve the cause of bleeding humanity and the cause of the Son of God, than by forwarding the money without delay for the benefit of your mission. I therefore told our people, of the Canada Mission, and of the possibility, that, through this mission, good might result to the French Catholics of Canada. The people unanimously voted to send you the money to be appropriated in any way you may think proper, so as to subserve the cause of the Son of God, and save his image from being trampled upon. The church chose a committee to draft a letter of commiseration and forward it with the

money. This I am now translating, and it will accompany the money.

I have been laboring at these islands nearly fifteen years. Till the first of October last, I labored under the auspices of the A. B. C. F. M. At that time I received a notice of my dismissal. I am still laboring for the cause of the Son of God. I greatly rejoice to be discharged from the service of a Board who not only solicit funds from slave holders, but who actually have slave holders in their employ as missionaries.— I do greatly rejoice to hear that the friends of the enslaved are forming other boards of missions, so that those who abominate slavery may aid in the work of converting the nations to God. I am the fourth of those who have left the service of the Board. Two have gone to the United States, and two of us remain. In good time, others will leave, I trust, unless the Board cease to soothe the consciences of slave holders. Whether they will do this we shall see in God's good time.

I have many things which I should love to communicate, but I am nearly full, and am much driven with business. The cause of human rights, is, I think, steadily advancing. So is the cause of temperance and of morality generally. Sinners too are converted to God, and His kingdom is being built up. Unite with us in praise to God for His undeserved mercy to us and to the people.

If the Lord will, I am expecting ere long, to remove some 20 miles or less on the same island, where is a field which greatly needs cultivation, and which, by the blessing of God, will repay it. Pray for us and *write*, directing to Wailuku.

Yours for a dying world,

J. S. GREEN.

BOXES OF CLOTHING, BOOKS, &c., RECEIVED DURING THE YEAR.

1 Box from Whitesboro, N. Y.	1 Box from Pittsburgh, Penn.
1 " Putnam, Ohio.	1 " Farmington, N. Y.
1 " Waitsfield, Vt.	1 " Utica, "
1 Cask, Bangor, Maine.	1 " Exeter, N. H.
1 Bbl. ——— Michigan.	2 " West Boylston, Mass.
1 Box, Harvard, Mass.	1 " Fitchburg, "
1 " Great Falls, N. H.	1 " Rhode-Island.
1 " Beverly, Mass.	1 " East Bethel, Vt.
1 " Springfield, "	1 " East Boylston, Mass.
1 " Georgetown, "	1 Bbl. Athol, "
1 " Westminster, "	1 Box, Augusta, Maine.
1 " Newburyport, "	1 " Dedham, Mass.
1 " Shaftsbury & Benning- ton, Vt.	1 " Newbury, Vt.
1 " Hanover, Mass.	1 " Providence, R. I.
1 " Ladies' A. S. S. Cam- bridgeport, Mass.	1 " Lockport, N. Y.
1 Small Box of Shoes, Stoneham, "	1 Small Box Books, source unknown
2 Boxes, Harvard, Still Riv. Vill., "	8 Boxes, sources unknown.
1 Box, to E. Prescott, Leominster, "	1 Box Old Books, "
1 " Francistown, N. H.	1 Bbl. Clothing, ———, Ohio.
2 " Clinton, N. Y.	2 Bundles " unknown.
1 " Lee, "	1 " Boston, Mass.
	8 Pr. Shirts, from Fem. A. S. Com- mittee, Bath, Eng.

Received by Miss Fidelia Coburn.

1 Hogshead and 1 Box, from Bloomfield and vicinity, Maine.	
2 Boxes from Waterville, Maine.	1 Barrel, Winslow, "
1 Box, New Sharon, "	1 Hogshead, Winthrop, "

These boxes of clothing, &c., are found to be highly serviceable to the mission, and also to the Manual Labor School; but we find it very expensive business to pay charges on and distribute them, many of them having to come from seven hundred to a thousand miles to reach their destination, and then subject to duties. Hoping, however, that the noble-minded, Dorcas-like women of New England, New York, and Ohio, who have kindly contributed to this work of humanity, may not be discouraged, I am authorized to say, they have the sincere thanks of hundreds who, but for their kindness, would now be suffering. Brother Erastus Hanchett, of Lima, N. Y., came over last winter with a load of clothing, and, by his timely and generous calls upon the destitute, contributed much to their relief and comfort. Brother S. S. Ashley, of Providence, as a local agent, and Brother J. W. Alden, of

Boston, as receiving agent, have generously subverted the mission.

For the following newspapers kindly furnished, my fellow-laborers and self return our sincere thanks—viz., "The New York Evangelist," "The Emancipator," "The Liberator," "The British and Foreign Anti-Slavery Reporter," "The American and Foreign Anti-Slavery Reporter," "The National Anti-Slavery Standard," "The Oberlin Evangelist," "Albany Patriot," "Free Labor Advocate," and "Female Advocate of Moral Reform."

Relying upon the blessing of the Great Jehovah to vouchsafe the generous aid of the Christian public—I remain, dear Brethren, in the fulness of fraternal love,

Your faithful servant,

HIRAM WILSON,

Agent and Missionary.

Rochester, Jan. 16th, 1844.

The undersigned, Executive Committee of the Canada Mission Board, desire to accompany the above report with the expression of thanks to God for his favors shown to this mission during the past year in disposing the hearts of the beneficent to bestow pecuniary aid as well as their prayers upon this enterprise, and especially in blessing the labors of our unwearied friend, Hiram Wilson, in raising up friends in a distant land, from amongst those, many of whom were strangers to this enterprise until his recent visit to Europe. We are happy to bear testimony also to the self denying fidelity and zeal which have characterised the labors of those associated in this work at Dawn Mills and elsewhere, who have been willing, not only to say, "be ye warmed and filled," but have successfully devoted themselves to supplying the physical, mental and moral wants of the helpless ones who are pouring in great numbers into this asylum. As evidence of the increasing favor which this institution is realizing, and we trust will continue to realize, we subjoin the following testimonials.

GEORGE A. AVERY,
LINDLEY M. MOORE,
SAMUEL D. PORTER.

ROCHESTER, January 20, 1844.

TESTIMONIALS.

"TORONTO, April 24, 1843.

"We, the undersigned, residents of this city, being the Central Corresponding Committee for the colored population of Canada, having long known the bearer, the Rev. HIRAM WILSON, take pleasure in stating that he is a true and faithful friend of the colored people.

"He is now the President of the British American Institute of Science and Industry, lately founded on the Sydenham River, in the Western District, for our benefit. As Mr. Wilson is about to sail for England, with the design of co-operating with our friend and agent, JAMES C. FULLER, in soliciting aid for the above named Institution, we cheerfully commend him, and the Institution over which he presides, to the confidence and kind regard of all British philanthropists.

W. H. EDWOODS, AUSTIN PEAY, CHAS. T. WILLIAMSON, Jr. JAMES C. BROWN,	}	Central Cor- responding Committee."
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From the NEW YORK STATE ANTI-SLAVERY SOCIETY.

"TO THE FRIENDS OF HUMAN LIBERTY IN GREAT BRITAIN AND IRELAND.

"This Committee having heard of the intended embarkation of the Rev. HIRAM WILSON for Europe, take great pleasure in commending him, and the benevolent cause he represents, to the sympathies of British philanthropists and Christians.

"It is well known, that Mr. Wilson, several years since, devoted himself to the moral and intellectual elevation of the refugees from American bondage in Canada, and that he has toiled on amidst many discouragements and hardships to the present time; until recently, he has received comparatively little substantial aid. Now an increased interest in the humane enterprise is manifest, and if the friends of crushed humanity come up generously to his relief, great good will doubtless be accomplished. The number of fugitives from oppression is fast increasing, and their case commends itself to the warmest sympathies of every friend of man.

"Mr. Wilson has our fullest confidence and best wishes for the complete success of his plan.

"ALVAN STEWART,
President New York State Anti-Slavery Society.

A. H. HUNT, *Recording Secretary.*

J. C. DELONG,

*Chairman of the Executive Committee New York State
Anti-Slavery Society.*

"Utica, April 24, 1843."

From THOMAS CLARKSON, Esq.

"I feel it to be my duty to inform those benevolent friends of the injured African race, into whose hands this paper may be put, that the bearer, the REV. HIRAM WILSON, of West Canada, has been led by the providence of God to become for many years the protector of such fugitive slaves, as, having fled from their masters in the United States, have sought refuge in the Canadian Territory. In this unprecedented labor of love, he has done I believe, all that man could do.

"Mr. Wilson and his friends feel themselves unable to complete their plans without aid. Some buildings are to be erected, and schoolmasters to be employed and paid. For these purposes, they solicit the assistance of such of the friends of the injured African race, as may think this object worthy of their support.

"THOMAS CLARKSON.

"*Playford Hall, August 16, 1843.*"

From the RIGHT HON. VISCOUNT MORPETH.

"I have felt my interest in the cause to which you have devoted yourself so much increased, by my having subsequently been within the sphere of its agency, that I have thought it right to *double my previous donation.*

"MORPETH.

"*June 9, 1843.*"

From CAPTAIN STUART.

"Several years have elapsed since I became acquainted with Rev. HIRAM WILSON, as a faithful and indefatigable laborer in the cause of the fugitives in Upper Canada, from United States Slavery. I have had several opportunities, the last about two years ago, of seeing him in Upper Canada, and of earnestly exploring the character and results of his exertions, and can and do cordially recommend him to the confidence and aid of the friends of religion and humanity in Great Britain.

"C. STUART.

"*Bath, August 29, 1843.*"

From JOSEPH JOHN GURNEY, Esq.

"I have pleasure in stating, that my friend HIRAM WILSON, the bearer of this letter, has long been the useful friend and protector of the black and colored people who have found a refuge from slavery in Canada. He has acted under the auspices of the American Anti-Slavery Society, and is now more particularly engaged as director of an Institution in Upper Canada West, for the education of young men of African descent, in order to fit them for schoolmasters. These are greatly wanted in various parts of Canada, where the population of the black and colored people now amounts to about sixteen thousand. I consider Hiram Wilson to be a friend to the cause who may be fully depended on, and his objects are worthy of the liberal support of a Christian public.

"JOSEPH JOHN GURNEY.

"*Earlham, near Norwich, 9th mo. 22, 1843.*"

From W. T. BLAIR, Esq.

"I beg leave most cordially to commend Mr. HIRAM WILSON, and the sacred cause he advocates, to the sympathy and support of every Christian and philanthropist in Great Britain.

"W. T. BLAIR.

"August 29, 1843."

From JOHN CANDLER, Esq.

"My esteemed friend, HIRAM WILSON,—I am glad to find that thou hast succeeded in awakening an interest in the public mind, in this country, towards your 'Manual Labor Institute' for the fugitive blacks in Canada. I heard much, whilst in America, of thy strenuous and self-denying labor to promote the interests and moral welfare of this now numerous class of British subjects; and was convinced of the same fact by what I heard and saw at Toronto.

"I know of no country where the education of the young and of adults has been pursued with so much self-denial, and at so little pecuniary cost, as among the black and colored people who have fled from slavery in the United States, and have sought protection in Canada. Most sincerely do I wish thee well in thy endeavors still further to promote the moral and civil condition of this lately-oppressed portion of mankind. They deserve our sympathy, and they ought to have our help.

"Believe me thy sincere friend,

"JOHN CANDLER.

"York, 11th of 9th mo., 1843."

From the REV. ALGERNON WELLS, Secretary to the Congregational Union of England and Wales.

"I have received from my friend, the Rev. J. Roaf, of Toronto, most satisfactory testimonials in favor of the bearer, the Rev. HIRAM WILSON; and in respect of the object of his present mission to England, I feel, as all friends of humanity and religion must, the deepest interest in it, and the warmest approbation of it; I therefore give Mr. Wilson my cordial recommendation.

"ALGERNON WELLS.

"Congregational Library, July 3d, 1843.

From the REV. J. H. HINTON, A.M.

"Acquainted at once with the importance of the object and the devoted zeal of Mr. WILSON, I add, with great pleasure, my recommendation.

"J. H. HINTON.

"Finsbury, Aug. 13th, 1843."

The following Ministers and Gentlemen have also expressed their cordial approbation of the object of this appeal. The Rev. Drs. RAFFLES, REED, WARDLAW, and MATTHESON; Rev. Messrs. W. JAY, T. JAMES, J. CARLISLE, W. BEVAN, J. SHERMAN, JOSHUA RUSSELL, JOHN JEFFERSON, (Secretary to the London Peace Society;) JAMES G. BIRNEY, Esq., GERRIT SMITH, Esq., of Peterboro, New York.